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Rashi on Amos

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Rashi on Amos

Chapter 1

Verse 1

Which was in the Nokddim. Jonathan's translation: Dahuah, the daughter of Gittith, as in "And Moses the king of Moab was in the Nokddim" (2 Kings 3:4)

" Years before the noise. Years before Uzziah was touched, the day Isaiah prophesied, when it was said, "And he shall be moved." "The death of the dead" (Isaiah 6:4), and it says, "As you fled from the noise and the noise" (Zechariah 14:5)

Verse 2

:From Zion shall be achieved. From the house of the Holy of Holies shall the word go forth.

And the shepherds' tents shall mourn. And the generations of Malachi shall be hunted down, and their habitation shall be burned up like a fire.

Verse 3

On the third day of my sin and death. It is written, "All these things shall be done to God three times with a man" (Job 33:29), and if it is left, it is left, and here it is: I have dealt with them according to my measures to leave them three times, and if it is left, all that dwells in the multitude is the most afflicted.

And I will not return it for four. For a fourfold sin, I have no more right to return it empty than to return it full, and every one who dwells in six has many sins, now this is the commandment concerning them that the inhabitants of Gilead have trodden: to bind

them with iron chains. Jonathan's translation: In Moriga de Parzla, and it is like the eye of a flute that is read by a man, which is made of grooves, grooves, and red, in which the sons of men are in torment, and with them they cut the hard things: the creation to make them understand

Verse 4

Hazael: And Ben-Hadad, king of Aram, and the head of Aram Damascus.

Verse 5

:Bikat Ewen. Location is in Aram.

And the tribe will be your support. And the servant of the ruler, as it is said, "He will not afflict the tribe" (Genesis 40:10), because the ruler ruled: the people with

rods: from the house of Eden. Place

Kira. A place, and there Sennacherib built a temple in the days of Ahaz, of which it is said, "And he took Damascus, and took it, and gave it to Aram Kira" (2 Kings 16:9). All the calamities that the prophets of Israel prophesied about the coming of the sword upon the Akkadians, prophets who were before Sennacherib, such as Isaiah and Amos, prophesied about the sword of Sennacherib, and Jeremiah And Ezekiel prophesied against Nebuchadnezzar

Verse 6

:Aza. From the Philistines

there was a complete exile. The exile of Israel, which was a complete exile that no one would escape, who would stand on the roads and catch the escapees and capture them, and so did the men of Tyre, and so did the four spirits in Horban

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The second house is as it is explained in the Haggadah of the Azzino: Gaza from the south, Tyre from the north, Damascus from the east, Arabs from the west, as it is said, "In the evening in the forest in the wilderness they will hang him" (Isaiah 21:13).

Verse 7

Verse 8

Ashdod, Ashkelon, Ekron, the Philistine chiefs, they are:
and my hand is with me. I will eat and sleep.

Verse 9

And they did not remember the brotherly covenant. Which was between Hiram and Solomon, as it is said, "And they made a covenant between them both" (1 Kings 5:22), and it was said to one another, "My brother," as it is said, "What are the cities which you have given me, my brother?" (1 Kings 9:13)

Verse 10

Verse 11

Because his brothers pursued him in the wilderness. As it is said, "I will come to you in the wilderness" (Numbers 20:18), and even more: He is a predator, and he keeps his transgression and does not turn back from it.
:And he devoured it to the very end. He held on to it and did not rest.

Verse 12

Palaces in Bezrah. Between Moab and Edom he is, and he will conquer the land of Moab, and he will settle behind Edom, and he will be king: he is the one who will stand up at the death of the first king, of whom it is said, "Jobab the son of Zerah of Bezrah" (Genesis 33:33)

Verse 13

In the valley of the mountains of Gilead. He destroyed it and also its mountains in the valley, so that no heir would remain to claim the inheritance, and therefore it is said, "To the children of Ammon, thus says the Lord, the children of Israel: There is no heir, if there is no heir, it is not known: the heir of your king" (Jeremiah 44:1).

Chapter 2

Verse 1

On his shoulders they burned the pillars and the body. Once the king of Edom fell into the hand of the king of Moab, and they burned his pillars: and they encamped in the chambers of the house, and the holy place, blessed be it, the abomination of the king, that they should behave with contempt.

Verse 2

:Kariyoth. Place name, as written "on Kiriyoth and on Bezrah" (Jeremiah 44:24) :Bashon. The
sound of a battle.

Verse 3

Verse 4

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Verse 5

Verse 6

On a vineyard with the money of a righteous man. The judges were familiar with who was a creditor in a court of law with the money of a bribe that they were: accepting from
the hand of the debtor his debt and the poor with the passing of sandals. Jonathan translates it in two places (Lakman 8:6) in contrast to Diachsnon, and I say that it is thus interpreted: Matin from the judgment of the poor, so that he may be compelled to sell his field, which was among the fields of the judges, and this is taken over by him and taken with light blood, so as to fence and enclose all his fields together: and he shall not cease between them.

Verse 7

Those who are on the dust of the earth. On the dust of the earth, upon which they walk, all their desires and all their thoughts are in their heads: they are poor, and they will rob them and throw away their wealth, says Rabbi Balazs.
And the way of the humble shall be turned aside, and the poor shall be turned aside. The weak shall turn aside from their way, and they shall walk in a crooked way for fear of thee: as thou hast said, "The poor shall turn aside from thy way" (Job 24:4).
:To the girl. The fiancée

Verse 8

And on torn garments they shall lie. Jonathan interprets: On the throne of Damascus, a pillar of gold

:The house of their God. In the house of a foreigner who was theirs, beside the altar: He
will fall. To speak of a table, that every table of food in the temple is, that it is based on the name of those who are punished: and wine is punished. That those who are punished are rich and drink wine in it

Verse 9

:Like oaks. Keishnath Balazs: And I
will destroy its fruit from above. The upper muscles
And its roots are beneath. The underlying muscles. Another thing: The pain was blinding their eyes from above: and they were castrated from below.

Verse 10

Verse 11

To monks. Jonathan translates: To the monks, who were separated from the ways of the people of the land and engaged in the Torah. There is no nun in any place except to speak of retirement.
:No, there is none. By diluting it, as if to say, you will be able to deny this.

Verse 12

And they gave the monks wine to drink. That they should not teach, that drunkenness is forbidden to teachers. And they gave the monks wine to drink, Jonathan interpreted: And they filled the wine of Malphicon with wine.
You shall not prophesy. Amos was commanded by Amaziah, the priest of the house of God: "Hosea, flee to the land of Judah" (Lakman:7:12)

Verse 13

: burdensome. Translation of ÿÿÿÿ :
under you. your parking lot :
burdensome the heifer. from the weight of a load on it

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Verse 14

Verse 15

:And he will not be light on his feet. His soul

Verse 16

:Naked Janus and Go. Artilai without any kind of weapon

Chapter 3

Verse 1

Verse 2

I only knew you. I loved you, and you sinned against me, both in body and in soul. And his many disciples demanded of him another: in the guise of a strange work.

Verse 3

Go ye two together. For ye say unto the prophets, Prophesy not, if the prophets prophesy out of their own heart: except so be it, and if things be done according to your own ways.

:I wonder if they have been appointed. Or if so, a time has been set for them to go together to such and such a place.

Verse 4

A lion roars in the forest and has no prey. When a lion seizes prey, it roars and does not hesitate unless it is to catch it, and therefore it says, "He roars like a lion, and roars and seizes the prey" (Isaiah 5:29), and thus: "As a lion roars and a lion over its prey" (Isaiah 30:4).

Verse 5

:A bird flies on the dust of the earth and is struck with a rod. In the dust that falls on it and is struck with a rod, a rod rises from the ground. From the place where it was thrown, unless the bird takes hold of it, when it wants to escape: The rod pulls the dust and lifts it from its place a little, and it marks the hour when a grave is caught.

Verse 6

If a trumpet is blown, when a watchman sees an army approaching a city and blows the trumpet to warn the people, these are nothing but a proverb and a figure of speech.
He is a lion. He is Nebuchadnezzar. Another thing: The prophets imagine the Holy Spirit coming upon them to devour a lion, as they said to Matthew, "A lion devours, and he will not be afraid." And here is the interpretation of the dogma: The Holy Spirit came through the mouth of the prophets to speak a word from the Holy One, blessed be He, for evil, unless, in that case, the calamity was cut off from before Him, this is the prey. May the Holy One, blessed be He, give me His voice to speak a hard word, if I may catch you in the snare of iniquity. A bird has been caught in a trap. And there is no trap, as the saying goes, and You will pass over transgressions, and it will not be for you a snare. Let it ascend, O hawk and hawk. So shall your iniquities ascend to the top, and they shall not overtake you. If a trumpet is blown in a city. So you should be afraid of the words of the prophets who are waiting for you to deliver you from the evil that has not come, and when the evil comes to you you will not know it. For the Holy One, blessed be He, is angry with you because you did not warn His prophets.

Verse 7

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For the Lord God will not do anything unless He reveals His secret to His servants the prophets.

Verse 8

:A roaring lion, who will not fear? Thus the Holy One, blessed be He, said to the prophets, "Prophesy, who will not prophesy?"

Verse 9

Hearken. You sons of the Philistines and sons of Egypt, and proclaim this and say in your palaces: Gather yourselves together upon the mountains of Samaria, to see from the mountains in the midst of the city the evil way of the wicked.

Verse 10

:Strength. Right
:A thief and a robber. A treasure of plunder

Verse 11

:The king and the king of the land. The king is preparing to come and the king of this land will come.

Verse 12

:When the shepherd saves. A word of
warning: In the ear. Haschus Doudan
:So shall the children of Israel be saved. The days of a few
At the head of a bed and in Damascus a couch. Jonathan's translation: At the head of a ruler and in Damascus a washerman. And I say that the solution to the translation is: According to what is written in the days of Jehoahaz the son of Jehoah, "Because the king of Aram destroyed them" (2 Kings 13:7), and Jeroboam the son of Beno saved them in a sabbath, as it is said, "And the Lord did not speak to destroy the name of Israel, but he saved them by the hand of Jeroboam and Gog" (2 Kings 14:27), "He restored the border of Israel," and Andthis is what is meant. "At the corner of the house" is the corner of the house, so you would translate "at the corner of the ruler" of the square. Amos prophesied in the days of Jeroboam, and Oded prophesied that they would be determined to rule over the kings of Aram, and so they did in the days of Pekah the son of Remaliah, who allied himself with Rezin, and this is what is meant by "and Damascus will be a bed" - the source of their comfort and their trust will be in Damascus. And his rabbis said in the Seder of the World: Rabbi Nehorai Omer says from the time of Rabbi Yehoshua, these are the ten tribes that relied on the strength of Hezekiah, king of Judah, and on Judah, and escaped with them.
At the edge of a bed. A teacher who left only one of the eight of them, and who was left with a bed? In Damascus, for what is said, "And I will exile you from Hala to Damascus" (Lakman 5:27). And I heard from the name of Rabbi Menachem ztzal who was a commentator: This is one of the eight, which does not say "a part" but "a part of a bed" in its cut in one of the two souls of a bed, and it is the eighth of a bed, which is four fathoms long. And the word "L" is in the head of a bed, in the sin of Ahaziah, son of Ruchot Lapa'a. Another thing: I found in the words of Rabbi Meir Zac
Ahab sent to inquire of Baal Zebub, the god of Ekron, "May he recover from this illness" (2 Kings 1:2). And in Damascus: Ares, son of Hadad, king of Aram, sent to inquire of the God of Israel (2 Kings 8).

Verse 13

Verse 14

Verse 15

The winter house is above the summer house. From among the rich, who were happy, they built two houses for them: one for winter and one for summer.
:Houses of the Tooth. Dimkhabshin in the tooth of the elephant

Chapter 4

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Verse 1

:The cows of Bashan. The wives of the chiefs and the lieutenants, and Jonathan will translate: The rich men of Nicias

Verse 2

:And I will carry you with me in the cold. And they will cast you blindly on their rafts
and behind you in fishing boats. And they will build you with fishing gear. It is a small ship for fishers, and because it is small, it is called a ship, and in the language of Mishnah it is called a fishing boat in the bay. And after them, Donash Ben Labrat interpreted: The seed of Adam, whose descendants are called after him, as he said, "And when he stands up, his kingdom will be broken and will be handed over to the Lord of the Spirits of Heaven, and not after him" (Daniel 11:4), as it is said: And his kingdom will not be left to his son.

Verse 3

And through the breaches a woman shall go out against him. And through the breaches of the wall a woman shall go out against him. In the breach that is found against him, as it is written, "And all the people shall go up every man against him" (Joshua 6:20), so that there shall be many breaches in the wall, and there shall be no cries for help.
And the throne of the Lord. And the throne of the Lord, which you have taken away, and in the language of Aramaic, it is in the end (Baba Metzia Peg:): The throne of the king is the command of the king. And Jonathan interprets: And they shall be cast down: They shall be prepared for this from the towers of the Harmenians, and they are the mountains of darkness, for the language of Horeb and Hareb.

Verse 4

:Come to the house of God and be glad. As a man says to the son of Belial: Do, do, until your wickedness is complete.
(4-5) And they brought their sacrifices in the morning. This is what they say to them as the priests of Baal say: It is a strange and unleavened offering, and it is not leavened for you. The Torah said, "You shall not eat it in the morning" (Exodus 23:18), but for a strange offering, and they brought it in the morning. The Torah said in the holy days, "On the day of your offering it shall be eaten, and on the morrow it shall be eaten" (Leviticus 19:6), and a It is a strange thing to offer three days of tithes upon your death. The Torah says, "You shall not burn incense" (Leviticus 2:11), and a strange work is a strange thing, and the incense of leaven is a thanksgiving. The Torah says, "You shall not delay in paying it" (Deuteronomy 23:22), and a strange work is a strange thing, and they shall read the offerings of the Lord's Prayer, and remember all who have given and forgotten, let it be given to their hearts and they will remember. And Jonathan translates it, "And the incense of "From the sour" from Ones, as "Ashru hamuz" (Isaiah 1:17), "From the oppressive and sour hand" (Psalm 61:4)

Verse 5

And they called the offerings of the Lord. In the voice of a singer, and said that this sacrifice is pleasing and accepted as a gift, as it is translated: Jonathan

Verse 6

Cleanliness of teeth. Whiteness of teeth. Another thing: Cleanliness of teeth is the absence of eating meat that is between the teeth, as it is said, "The meat is still between the teeth" (Numbers 11:33).

Verse 7

:There are still three months until the harvest. Until the harvest, as in three months before the harvest.
:Helkah. Bika'at Shade'a Campania Bela'az :It will
rain. There will be a place of rain (Ta'anit 20:), Mar said: It will be cursed, this one will rot and this one will dry up
:And a region that will not receive rain. You will not see it rain on itself.

Verse 8

Verse 9

:Your many abominations. That you are busy with your many abominations: The
vine will be eaten. The vine will be eaten

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Verse 10

:By the way of Egypt. According to the way that I sent you in the wilderness when you came out of
Egypt: with your horses I will take away. Let them kill the horses also.
:And I will ascend into the fire of your tents. The stench of your abominations is a shameful stench in your sight, I will ascend into it.

Verse 11

:Cod. Tiswan Balaaz, as if to say black and dark and gloomy

Verse 12

:Therefore. The answer that you have not
yet answered me: Thus will I do to you. All these
evils: Aqeb. For you have heard from my prophets that I will do this to you.
:Ready to read. To turn from your wickedness.

Verse 13

:What is the matter? All his works are laid bare before him at the hour of his death.
:He feels the morning. To the righteous it is like a bright light.
Tiredness. The wicked turn their backs to darkness, as it is written, "And there is trouble and darkness like a bird of prey"
(Isaiah 8:22), and so "The land of tiredness will fly like the morning" (Job 10:22), "Your light will shine like the morning" (Job
11:17): "And your descendants will be
on the heights of the earth. Abasement of the high and the rough in spirit

Chapter 5

Verse 1

Verse 2

The virginity of Israel. Since the days of Hosea son of Elah (2 Kings 16:9) there shall not arise again a king from the ten tribes:

:Abandoned on its land. Every thing that is cast down and thrown down and broken on the field is called abandoned.

Verse 3

:Hyotsat elef. Hamotsyoah Elfe Ish

Verse 4

My teachings are life. Go up to the foot of the mountain to greet your friends in Jerusalem.

Verse 5

And do not seek the house of God, and do not go to the well of Sheba. It was not said here, "Do not come" and "Do not preach," but "Do
not pass through," since there was no foreign occupation there, but whenever there was a time when one of the Ten Tribes went out to preach
and did not pass the seventh well, he would still be able to turn to the house of the capital to Jerusalem, and once he passed the seventh well, that
was the way. To the calf of Beth El or to the calf of Shebdan. And so it is in another place (Lakman 8:14) "As your God lives, Dan and you live,
See the inscription: and you live." And you know that you are a
"Disasters on Gilgal and Beth El, but no disaster on Beer Sheba."
Gilgal is a place of destruction. According to its name, its curse, and the house of God is a city that is called the house of
vengeance: in the book of Joshua
(Joshua 7:2) it is called vengeance. Yehon is called vengeance, and it is translated by Abel, and this is an example of "If Gilead
is vengeance, then it will be so" (Hosea 12:12)

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Verse 6

:Pen will succeed like fire. Dilma will kindle a fire in Esha Rogzia
:House of Joseph. As is the house of Joseph. The face of Yitzchak shall burn like fire. The face of his wrath shall burn like fire against the house of Joseph.

Verse 7

:'Those who turn back to the curse of judgment. And they do not remember my overthrows that I have overthrown and destroyed.

Verse 8

:You are the morning watchman. Yes, they are now sitting in darkness, and I am illuminating them.
:And the day and the night are dark. And the hour of his standing is as the light of the day, and I darken it into night.
The one who calls to the waters of the sea. Jonathan translates: He said, "He will bring the shield of the sea, and he will prepare for the day of the flood. His multitude will spread out over the generation of men, whom the waters of the ocean will flood over them: the Lord is his name. He was your servant, and he was your strength over your enemies."

Verse 9

The oppressor. The one who strengthens, as in "I have oppressed a little" (Job 10:20), "I have oppressed myself with sorrow" (Jeremiah 8:18):
Robbery. A man who is robbed and weak, a weak man who is strong on raids and on plunder on the backs of raids. A ruler

Verse 10

They hated him in the gate of Mochih. You will not fear him or his prophets, and you will hate the Mochihites among you: in the gate of the daughters of Dinah

Verse 11

You are like a fool who tramples on the poor, who tramples on his head and falls on his head, just as "they trample on my inheritance" (Jeremiah 12:10)
And you shall take a mountain. The height of the loan that you have made the gates to sell to them with interest in order to take their inheritance from them, in exchange for houses and vineyards that you have built and planted on those lands, and you shall not speak a word of burden to them: they shall be established in your hand. :Creams of love. Creme of love

Verse 12

:The pains of a righteous man. He is a righteous man.
:At the gate is the gate. At the gates of your judges' houses is the gate of the judgment of the poor.

Verse 13

The wise man. He who is wise will foresee the coming of evil and will not consider the time of judgment, which all these things have done:
for it is a time of evil. The time of the opportunity to accept their evil.

Verse 14

And it shall be so. If you do this, then the place will be with you as you have said in your heart that it will be fulfilled for you: your greatness

Verse 15

:The remnant of Joseph. All Israel are called by his name, according to all their generations.

Verse 16

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:Oh, oh. To speak a cry
And they called the farmer a mourner. The remnants of the farmers plowing in the fields will be struck by the sound of the mourners' lamentation: those who cry out in the streets.
And the dirge of the LORD shall be unto me. And the servant of the dirge shall be like unto David, the servant of Elijah, and he shall not be without a tongue: as it is said, "My judgment and my judgment" (Psalm 9:5).

Verse 17

Verse 18

Woe to those who are greedy and greedy. Those who say, “He will hasten his work” (Isaiah 5:19)
:Why is this to you and yours? A parable of a rooster and a bat that was watching for light, as if in a dream

Verse 19

Verse 20

Verse 21

:In your arrests. A sacrifice as a sacrifice, when you call an arrest

Verse 22

:And peace be upon you. And peace be upon you, weaned animals.

Verse 23

:Remove from me the burden of your burdens. The Levites are singing on the stand after you, who are fifty-two and pervert judgment.

Verse 24

It will flow and flow like water from judgment. And this is what you will do and will desire for you: The judgment that you have concealed and hidden will be revealed and: among you like flowing waters
And righteousness. It will be revealed as a strong pillar.

Verse 25

Sacrifices and offerings. And why do I desire sacrifices and offerings? And did I not command your fathers in the wilderness to offer sacrifices to Me? I said, "How shall a man offer?" (Leviticus 1:2) when he wants to offer, and it says, "And the children of Israel shall keep the Passover at its appointed time" (Numbers 9:2), meaning that Israel did not keep it in the wilderness, but rather kept it alone.

Verse 26

And you shall carry the tents of your king. Returning to the matter of the calamities that are above: The day of the Lord shall be darkness to them, and not light, and you shall carry your idols with you in exile, and your enemies shall ride upon your mounts to carry you with
them: in exile: tents. moon. star. Names of a strange work are these

Verse 27

into And I will carry you away from Halah to Damascus. As if to say, "Your dwellings shall not be revealed as they were until now, when you were delivered the hand of the kings of Aram, and they did not return you to a distant place except as far as Damascus, and now in the hand of Sennacherib I will carry you away, and he will carry you away far away."

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Chapter 6

Verse 1

:The chief of the nations. You were called the glorious nation among you.
And the house of Israel came unto them. They chose their judges, and came unto them all.

Verse 2

Go to Calneh and see. Why do you refuse to obey my laws by following the laws of the land? Go to Calneh and see if the land is better than the kingdoms of Samaria and Jerusalem. Babylon: Hamath. Antioch.

The Philistines. It is thought that in their fifth temple, which is called the Seal of the Nation (2 Samuel 8:1), she is named: She who rules over all, and she is the mother of queens: If
their borders are greater than your borders, what wrong do you find in me?

Verse 3

:Those who are setting aside for an evil day. You are setting aside for an evil day
and a time of trouble. You yourselves are to observe the Sabbath of the exile, which I will make you eat, as it is said in it, "From the day of your brother Jacob" (Obadiah 1:10). This is the teaching of Rabbi Shimshon zt"l. Another thing: Those who call for an evil day, who despise the prophecy of evil days that the prophets prophesy to them. And the coming of the Sabbath of the fifth day is the same as what Isaiah said: "Woe to you, O Israel! "House to house" and "Sabbath" among you, this is the shadow of this at the hands of Hamas

Verse 4

And they are filthy on their beds. They lie down and stretch out their strength on their beds, and their multitudes spread out, changing their wives, one for another, and they make their beds stink by lying down with seed that is not
theirs: Kerim. Rams:
Marbek. The place of the meeting of calves, and in the valley of Kufla"a

Verse 5

The details are according to the syllabus. He comforts his friend with "And he shall eat your vineyard" (Leviticus 19:10), and I see his words that he sings on the lips of a singer, who cuts off the speech in the utterance of all things with the sweetness of his voice: My instrument for raising it up and for bringing it down,
like David, think of them and of the earth. Think of their instruments of song, like the instruments of David's song, which are for heaven and earth. :to enjoy

Verse 6

Those who drink from wine glasses. There are many who say in the Sabbath that there was a jug of wine, this one for that one, and there are those who interpret the name of the vessel as having two mouths and it is long and drinks this from here and that from there: from here it is poured from its mouth to its mouth.
: And the head of the fat. The best of the fat is persimmon.
:And they were not sick. To the sick tongue:
On the broken bone of Joseph. Who heard from the mouth of the prophets that I would come upon them

Verse 7

And the head of the winepress of the winepress. And they will destroy the winepresses of the great and the coarse of the spirit, winepresses for the tongue of winepresses. In the books of the parable of the "And Israel dwelt in Shittim" I found, and they returned to make them winepresses and they were called: to them and to eat

Verse 8

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:In his soul. Knowledge and
intention are sick. How abominable, and so Jonathan will interpret: I will defile the house of the sanctuary of the multitude of Jacob, whose sanctuary is called the glory of your strength, as it is said, "Behold, I will defile my sanctuary, the glory of your strength" (Ezekiel 24:21)
:City and its people. Jerusalem and its inhabitants

Verse 9

If they give up. From the word and the destruction in one's house and his death, that the enemies will burn the house against them in their ambush: the city

Verse 10

And his uncle and his friends took him and burned him. His relatives and his friends saved his strength from the fire, as the translation says: Jonathan: Vitalinia, near, Mikida
And he said: The one who came out of the fire to the one who was in the house, to his friend who went to check inside the house
: Still with you. A living man of your cheapness who escaped from the hidden ones
And he said, "No. There is no life but the dead." And he said to him, "Take away the carcasses." And he said, "Take away, cast them out, and cast them all away." For this is what they did to him because they did not want to make mention of the name of the Lord, so Jonathan will punish them.

Verse 11

:Sprays. Which will be sprayed into fine cracks
In the cracks. Great ones from the spray, according to his calculations, his blow will be, as Jonathan interprets: And his king will be destroyed: Rabbah, the great one, will be destroyed, and his king Ze'ira, the great one, will be destroyed.

Verse 12

:They will run in a pack of horses. They will stand firm in their race, in their years, in the order of their world.
:If it is plowed. A man in the mornings in the rock that you believe in the years of the good path and you will be established and successful

Verse 13

:No word. On their greatness and their tenfoldness that is not a word that will not be fulfilled: horns. Strong and mighty to strike with the horns of the poor and needy

Verse 14

:From Hamath. Which is in the northwestern part of the Land of Israel: To the edge of the plain.
The edge of Egypt which is in the southwestern part

Chapter 7

Verse 1

:So she showed me. A disaster that Gubai wanted to bring.
:At the beginning of the rising of the leech. The tongue of Malchus, which the king's son had brought up,
" went up in his rod, and behold, the leech. There was a growth of the king's branches, and after that they cut off the king's son's son, until he came up in his rod.
A shearing is a cutting of grass for the cattle to eat. And so Jonathan interpreted it: "You have sheared the king's hair," and in the Mishnah language it is: "A shearer for the cutting of grass and a cutting for the cattle to eat."

Verse 2

:And she was all. As all was to eat
:The grass of the earth. In the field, the field:
And the Lord God said, Forgive. And do not destroy the land: Who will arise for Jacob? Who will arise and atone for their sins?
:How small. My mobile.

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Verse 3

:May the Lord have mercy on this one. He was pleased with his prayer and answered me.

Verse 4

:Show me. I will bring great trouble upon you: And
behold, a caller. The family of those who are ready to fight with you in a blazing fire of trouble
:The part. The part of the field

Verse 5

Verse 6

Verse 7

On the wall I am. On the fear of Dinah, and that is why Peter Donash, I am to the tongue of an Arab a straight line, the plumb line by which the builder of the wall looks to the straightness of the demes, even here is to the tongue a straight line: judgment

Verse 8

Behold, I am there. Behold, I will judge them in the presence of the Lord of
Justice. To punish them for their sins.

Verse 9

"And the sanctuary of Israel. It is the house of God that is said, "Because the sanctuary of your
king is over the house of Jeroboam. Ben Joash

Verse 10

: A priest of the house of God. A priest for a foreign service.

Verse 11

At the time of Jeroboam's death. And he did not say, "And I will rise against the house of Jeroboam," and he was the son of Zechariah: whom Shallum the son of Jabesh killed (2 Kings 15:10)

Verse 12

:Joshua. You who predict the future.
:Go, flee, go to the land of Judah. For the name of the Holy One is blessed, for you are prophesying in His name.
:And he ate bread there. To speak in contempt, he said: There they will give you pieces of bread in exchange for a reward that you will prophesy to them.

Verse 13

And the house of God shall not add any more to the prophet. That there is no mention here except that there is a foreign work.

Verse 14

I am not a prophet. I am not one of your false prophets who take bribes for a prophet. I am not in need of all this. I have not acted like that. I am rich and have acquired wealth and possessions, as Jonathan did: I am the lion of Mary, I am the one who is with me in Shephelah.
: I am a visitor. I am a shepherd.

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And Boles is a reed. He searches the reeds to see when it is time to prune in order to add branches and when it is time to cut,
M because there is a way to prune in the vigils of the reed. And Boles is like Boles, except that Amos stutters with his tongue,
as they said: Why was his name called Amos? Who was burdened with his tongue, and Israel called him: Psilos, as you know in
Psikatha

Verse 15

Verse 16

And you shall not preach. It is a prophecy, and the Lord is the one who calls "Preach to the south" (Ezekiel 21:2).

Chapter 8

Verse 1

:Summer club. A basket full of figs that are not good

Verse 2

Verse 3

:Songs of the temple. Which are sung within their temples in their places: The multitude
of the dead. The sedge of the corpses of the
Catulin: In every place cast them. In every place cast them, the scythes and the scythes, cast them from the place of these dead.

Verse 4

:The swallowers. The poor and the poor.
As in the case of the poor, and for the poor, and for example "to destroy her strong holds" (Isaiah 23:11), "to go and strike
Jezreel" (2 Kings 9:15)

Verse 5

When will the new moon pass? This is the aspiration, they await the time when the price of produce will rise and sell it to the poor at
interest and impose their burdens. The new moon is over, Jonathan translates: When the year is over and the new moon of the new moon
comes, and the new moon is over, as is "the appointed time is over" (Jeremiah 37:17), and if the kinship of the Omer is postponed: and the
year is prolonged and the new moon is more precious
:And the Sabbath will be opened. When will the Sabbath come and the harvest will be abundant and the treasures of our Sabbath will be opened?
:To reduce to a small amount. To sell in a small amount and receive its money in a large shekel

Verse 6

:In the passage of shoes. Unlike a storehouse
And the mountain falls, and is broken. And from the tumult of the wilderness, they flow, The grain that falls from the wheat in the field is
sold: precious to the poor.

Verse 7

Verse 8

:For this reason the land will not be angry. And since there is no sin in this, it is better for the land to be destroyed over it.

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And she shall be as the light of all. And in another place he says, "And she shall be as the light of all" (Lakman 9), and Jonathan shall stone them both equally: And the king shall take up a mountain of gold in his servants, as it were, and they shall cover all. And it is difficult for me to interpret the meaning of light as illumination. And it is difficult to interpret the meaning of "He spreads a cloud of light" (Job 37:11), "A light covering on the palms" (Job 37:11), and it rises like a thick cloud, all darkness and gloom. And it was driven out and sank like the light of Egypt. The Nile rises once a year and irrigates the land, and when it rises, mud and silt are on its banks, and when it returns from the irrigation, it returns to its banks and its waters are clear, and it is called a flood, because the mud that contaminates its waters subsides. And it was expelled, as "and they were expelled from its waters, clay and mud" (Isaiah 27:20), even the land will vomit out the wicked that are in it, and then it will rest.

Verse 9

And I brought the sixth one to the east. When they saw that the great Shalom was coming from a sudden fall, and his servants said (a short time ago): This is the day of Josiah, you will be buried in the fire of Shalom, just as his servants said (Taanit 22:11): There is no fire of Shalom left for you, except for Pharaoh Necho, who said to Josiah (2 Chronicles 33:21): "What have I to do with you? You are not against me today, nor I am coming to you today, because I am going through your land to the house of my war and my people.

The sun. The kings of the house of David ruled like the sun, as it is said, “And their throne is like the sun against me” (Psalm 57:37).

Verse 10

And I turned your feasts into mourning. As it is said (2 Chronicles 23:24): "And all Judah and Jerusalem shall mourn for Josiah:" and all your songs shall be laments. As it
is said (ibid.): "And all the singers and the singers shall say in their laments
:As a father mourns for his only son.

Verse 11

:If you hear, the Holy Spirit will be withdrawn from you.

Verse 12

Verse 13

You will faint. Your spirit will blossom, as it is said, "And it shall pass away" (Jonah 4:8), and as "the trees of the field shall wither" (Ezekiel 30:15), and as the tongue of the Mishnah shall faint, the sky of Balaam

Verse 14

:As your God lives, Dan. One of the calves that Jeroboam set up in Dan

Chapter 9

Verse 1

Standing on the altar. He goes from near the altar by way of the outer exits to the golden altar that is in the temple, and he is one of the ten journeys that the tabernacle traveled.
:So is the captor. Which is on the top of the
roof: And the thresholds shall shake. The windows of the wedding house, so shall the king slay, and the princes shall tremble.
A And they were all in mourning. As he was wounded, and Jonathan struck them: As the lamp of the menorah is broken by the tips of the menorah, so shall the king be slain.
:Josiah will be afraid, and the walls will shake, and the temple will be destroyed, and the altar will be broken down,
and they will be in mourning at the head of all. And those who are in the sanctuary will be in captivity, and they will be in mourning, as their inheritance will be revealed at the head of all.

Verse 2

:If they are to beg in the desert. If they are to beg in the desert
My hand will take them. They will speak in my name, they will hate me.

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:And if the heavens ascend. And if they dwell in a stable, even to the height of heaven, they will be satisfied with their marriage.

Verse 3

:On the top of Carmel. :On the tops of the mountains of
Carchia: From the day I search. From the sea I command the sea and the
tongue: In the depths of the sea. :In the wonders of the
sea, in the islands of the sea: I command the bronze. Jonathan translates: Ammaya, the attacks of life

Verse 4

Verse 5

He who touches the earth and is branded. He who rebukes the earth and sweats, and is branded with the tongue of Noah, and the Lord is he who touches the earth: and is branded, as if he said, This branch shall come forth from me.

Verse 6

And his assembly. The assembly of his creatures. Another thing: The assemblies of the upright were the foundation of the earth for the establishment of the heavens, in whose path all things exist.
:The one who calls it the water of the sea. It is said that the bearer of the shield of Sagain is like the water of the sea.

Verse 7

Are you not the sons of Cushites to me? Why should I refrain from destroying you after you have not returned to me?
ʸ From the sons of Noah you came as a son of Akkad, like the Ethiopians, whom you resembled, as it is said, "Cush will become a
"In my goodness, the beginning of my choosing you is the way out, that I brought you
out of the land of Egypt, and what is to me in you, even the Philistines, that I brought out of Caphtor, when they came as captors against the wicked, as it is said (Deuteronomy 2:23): "And the wicked who dwell in the wilderness shall be "Azzah and Gov'", they also defeated the sons of
Azzah and the rest of Sarni: the Philistines were under them and were driven out from before them, and yet for all that you did not make me a people
And Aram shall be destroyed. And therefore will I bring up Aram, which shall be destroyed, and shall be called Sennacherib, and in the latter days: when the kingdoms of Assyria shall be destroyed, they shall come forth.

Verse 8

And I will destroy it. The kingdom is the house of the LORD, but I will not destroy the house of Jacob.

Verse 9

For behold, I command: For their captivity and for their joy among all nations, a great and abundant movement will be left.
nothing When something is buried in a grave, after the fine dust has fallen from it, and the grain remains, which can be removed, and then the one who shakes shakes with all his might.
: It will be moved. On the hands of another and it will not be possible to read a type that is the thing that moves from him

Verse 10

:Evil will not approach or approach before him. In the path of his iniquity, evil will not hasten to approach and come.

Verse 11

On that day. After all these things shall come upon them, on that day shall come the one prepared for redemption, and he shall set up a tabernacle: David the fallen. Jonathan translates: Malchutha, the bearer of David

Verse 12

For the sake of their inheritance. Israel is the remnant and the whole, and all the nations, who are called by my name. Which is as follows:

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Verse 13

And the plowman came to the reaper. "And the plowman came to the reaper, and the reaper came to the sower" (Leviticus 27:5), "They will not be able to plow until the harvest comes, and they will not be able to gather until the time of sowing comes: it will be broken up." Jonathan translates: It will be broken up, the work will be broken up when the rain comes.
: Juicy. Good and sweet wine